Good Soldiers

Described, and Animated.

A

SERMON

Preached before the Honourable

Artillery Company,

in *Boston*, June 6th. 1720.

Being the DAY of their

Election of Officers;

And now Publiſhed at their Requeſt.

And in Obedience to His *Excellency* the GOVERNOUR: His *Honour* the Lieut. GOVERNOUR, and Several of His MAJESTY'S *Honourable* COUNSELLOURS.

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Paſtor of the CHURCH in *Bradford.*

Eccl. 9. 18. *Wiſdom is better than Weapons of War.*

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BOSTON ATHENÆUM

PREFACE.

AFTER *the Great and Extraordinary* Acceptance *which the following* SERMON *met with, from so Numerous and Judicious an* Audience *in the Delivery of it from the* Pulpit, *I cannot but think it will be very acceptable to every one from the* Press. *I can by no means therefore comply with the desire of the Reverend* Author *to me, that I would* Excuse *his yielding to the*

the Printing of it. I think none that heard it will allow me to say a word on that *head: And after such an uncommon* Attention *as the* Discourse *commanded when it was utter'd, there is no room neither left for me to* commend *it to them that heard it.*

THE Author *in a kind and obliging Letter to me ascribes* the unexpected *and* undeserved *Favour of GOD to him,* unto the Prayers of a very religious People, which Heaven hath committed to his Care; *upon whom he had called* to strive together with Him in Prayer to GOD for him, that his Service might be accepted of the Saints. *And now that it has pleased GOD to give a remarkable* Answer *unto their Prayers, I beseech Him also to give 'em* Humbleness of Mind, *whereby they may accept aright and improve His Grace shown them.*

IT is a peculiar Honour *to any Ministers of the Gospel, (and thro' Grace we have not a few among us who share in it) when in* retir'd *Places of Service; out of the way of Fame or any worldly reward, they are diligent in their Studies and* labouring in the Word and Doctrine, to feed the Flock of GOD

GOD among them; Studying to shew themselves approved unto GOD, Workmen that need not to be ashamed, rightly dividing the Word of Truth; *that by the help of GOD they may be* wise to win Souls, *be Masters of* acceptable Words, *and meet to* stand *and teach (if called of GOD thereto) before the Greatest of Men. The* Author *is among us a shining* Example *of this Diligence and Proficiency, and GOD is pleased to own and crown his Labours with an uncommon Success: There being within these* Three *last Months added to the Church in* Bradford *no less than* Forty *and* Six *Persons: May they indeed be so many* Seals *of his Ministry, and his* Joy *in the Day of* CHRIST, *and the* LORD *add many more to 'em* daily, such as shall be saved.

MAY their worthy Pastor *be long continued, a more abundant Blessing to them, and a diffusive one to others: And particularly I pray GOD that this* Martial Lecture-Sermon *may be as* profitable *to the Gentlemen of the* ARTILLERY COMPANY, *and others of us, in the Reading of it, as it was* pleasant *in the hearing: That as the* Preacher *was unto* us as a very lovely Song of one that

that has a pleasant Voice, and can play well on an Instrument; *So now that we have* heard his words *we may be of them that* do 'em; *And then we shall indeed* know WHO *has been among us.*

Boston, June 24th. 1720.

BENJAMIN COLMAN.

AN *Artillery-Election* SERMON.

I. CHRON. XII. 33.

Of Zebulun, such as went forth to Battel, expert in War, with all Instruments of War, fifty thousand, which could keep Rank: they were not of double Heart.

THE *Relations* in which the All-wise GOD, the Supreme and Absolute Monarch of the Universe, is pleased in His Adorable Sovereignty to place the Children of Men in this state of Probation: And the *Powers*, He sees meet to furnish them with, for the Service of their Generation in

their reſpective Poſts, are very *many* and *various*: yet all of them are *Eſſential*, or at leaſt *Uſeful* and *Needful* to the Well-Being of the *Body Politick*; Inſomuch, that the *Mechanick* can't ſay to the Civil *Magiſtrate*, I have no need of thy Conduct and Protection: nor can the Civil *Magiſtrate* ſay to the Labouring Tribes of *Zebulon* and *Iſſachar*, I have no need of your Obedience, and the Fruits of your Painful Induſtry; ſeeing even *Crowned Heads* themſelves do (under God) depend continually on them for their Eſtabliſhment, Preſervation, and Supplies.

AND as it is GOD, the *Fountain of Honour*, who in His uncontroulable and myſterious Providence maketh Men to differ; ſetting up one, and pulling down another; and diſtributing Gifts to them, as to kind and degree, according to His Holy Will: So He requires and expects, that every Man ſhould *abide in his Calling*, and *ſeek to excel* in his own Sphære, in the Improvement of all his Endowments and Enjoyments for the Honour of GOD, his Bountiful Benefactor, and the Intereſt of his Prince and Country.

INDEED Men may *ſeek* to Excel, and may *really* do ſo, in ſome reſpects; and yet how much ſo-ever They may *value* themſelves on the ſcore of their *Foreign Excellencies*,

lencies, They *deſerve* little Commendation, becauſe they don't ſeek to Excel in their *proper* Buſineſs: or becauſe they have no *higher* view, than their *own Credit* or *Secular Intereſt*, in ſuch their ſeeking to Excel.

THUS, for a *Clergy-man* to be an Ingenious Mechanick, or a conſiderable States-man, but a *Mean Divine*, a poor Clerk; or to ſeek to Excel, becauſe he *loves to have the Pre-eminence*: or for an *Advocate* to be able to play skilfully on a Muſical Inſtrument, while he is a *Weak Diſputant*, and a *Dull Orator*; or to ſeek to Excel in the Art of Pleading, merely to draw the more Clients, and fill his own Coffers: In a Word, for a Profeſſor of the Art of *War*, to be a Great Aſtronomer, but unacquainted with the Myſteries of his *own* Profeſſion; to be *Timorous*, or *Falſe-hearted*; or to ſeek to Excel in this Art, merely to gratify an *Ambitious* Humour,—How *Diſhonourable* and *Unbecoming* is This!

WHEREAS for Thoſe, that are ſet at the Upper End of the World, and hold the Reins of *Government*, to ſeek, that they may Excel in the Secret Myſteries of *State-Policy*, and in all their Publick Adminiſtrations, of *Civil Power*, to the Happineſs, and (as far

as may be) to the Satisfaction of the Common-Wealth: And for such, as *Wait at God's Altar*, to seek, that they may Excel (according to their Advantages) in *Ministerial Gifts*, and in *Grace*, to the Edifying of the Church, the Salvation of their own Souls, and the Souls of those that hear them: For those that are Employ'd in *Educating of Youth*, to seek, that they may Excel in *Learning*, and in the Art of *Teaching*, to the Softning the Manners, and Greatning the Minds of Youth, and Forming them for Publick Service; still *Training them up in the Nurture and Admonition of the Lord*: And for all Men of *Business*, and all Sorts of *Relatives* to seek, that they may Excel in their *various* Capacities and Stations for the *Publick Good*: Briefly, for such, as are called to Learn, and as occasion serves, to Practise the *Art Military*, to seek, that they may Excel in all *Martial* Accomplishments and Atchievments, for the Security and Preservation of the Lives, Liberties, and Properties of the People of GOD; *This is Good and Acceptable in the sight of GOD our Saviour.*

AGREEABLY in the Sacred Oracles we find *Good Soldiers*, still mentioned with Honour: And particularly in our Text, the Soldiers

Soldiers belonging to the Tribe of *Zebulun* are commended, as being Men that Excel'd in *Martial Qualifications.*

IN this *Chapter before us* we've an Account of *Two Musters* of the Militia of *Israel.*

THE *First*, which was partly at *Ziklag*, and more fully at *Hebron*, was *very* considerable: for we're told, *ver.* 22. that *there came to David to help him, until it was a Great Host, like the Host of God*: i. e. "innumera-
"ble, like the Stars or Angels, which are
"eminently GOD's Hosts.

THE *Second* was a General Muster at *Hebron.* Agreeably we read, *Chap.* II. 1. *All Israel gathered themselves to David unto Hebron*—.

NOW, Here let us observe the Great and Noble Design, the Glorious Occasion, and Joyful Issue of these Musters.

THE *Design* of the *Former* Muster was to make *David*, King over *Judah*; which they effected to very good Purpose, and great Satisfaction, and Advantage: and *David* reigned over that Tribe only Seven Years; during which, *there was a long War between the house of Saul and the house of David*:

But

But David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker, 2 Sam. 3. 1. *David* roſe *gradually*; being firſt Anointed King in *Reverſion*; then in *Poſſeſſion* of *One* Tribe only, and at laſt of *All* the Tribes. And thus (ſays the Pious and Excellent HENRY) "The Kingdom of the *Meſſiah*, the Son of *David*, is ſet up by Degrees: He is Lord of all by Divine Deſignation, but *we ſee not yet all things put under Him*, Heb. 2. 8. But, *Lord, How Long!*

THE Occaſion of the *Latter* Muſter was, to *perfect* the Tranſlation of the Kingdom of *Iſrael* from the Houſe of *Saul*, after the Death of *Iſhboſheth*, to the *Illuſtrious Houſe* of *David*; or to make *David* King over *All Iſrael*, ver. 38.

Now the Service, thus done by the *Iſraelitiſh Regiments* for their Prince and Country, occaſioned *Joy in Iſrael* and *many Thanksgivings to God*: which, with their Military Skill, Obſequiouſneſs, Courage, Loyalty and Faithfulneſs, is recorded to their Everlaſting Praiſe, and for the Perpetual Inſtruction, Imitation, and Encouragement of that Order of Men: And alſo to teach the People of GOD, what Regards are to be paid to Men of their Character.

IN

IN our Text we are informed, 1. Of the *Quota* of the Tribe of *Zebulun*, in this General Muſter; They were *Fifty Thouſand*. 2. We have their *Character*, conſiſting of Divers Articles; which we may particularly Conſider and Explain, in ſpeaking to this *Obſervation* from the Words, as related to the Context: Scil,

THAT Good Soldiers are an Uſeful, and Honourable Order of Men, and a Great Bleſſing to their Prince, and Country.

SUCH Soldiers, as are deſcribed in our Text, are *no little* part of the *Beauty* and *Strength* of God's Iſrael. They're an *Honour* to their Prince and Country, and deſerve well of both.

IN Diſcourſing this Point, I ſhall, Firſt, conſider the *Duty* and *Character* of Soldiers, ſo far as it is laid before us in our *Text*. Secondly, Endeavour to *confirm the Truth* of our Doctrine. Thirdly, Make ſome *Practical Reflections*: and Conclude with a Brief *Addreſs* to the *Gentlemen*, that have call'd me to this Service.

First. WE are to conſider the *Duty* and *Character* of Soldiers, as Exhibited to us in the

the Text: or What sort of Soldiers these *Zebulinites* were.

And here,

1. THEY *were* (what it is proper all, that professs themselves Soldiers, should be) *Expert in War. Instructi ad Bellum.* They were not *Raw* and Unacquainted with the very *Rudiments* of Soldiery: but were *well Disciplin'd*, and like *Abraham's* Servants, *Trained up* in the Art of War.

THE *Field-Officers*, and all under *Authority* amongst them, were Men of *Good Conduct*; knew the Business of their respective Posts, how to behave themselves, and how to govern in an Army, both in the *Camp* and in the *Field of Battel*, according to the Usage of those Ancient Times. To allude to what is said of the Men of *Issachar*, *They had Understanding*, in Military Affairs, *to know what Israel ought to do.* They were no Strangers to *Martial Law*, and knew well *When*, and *How* to put it in Execution.

THE *Private Soldiers* were Skilful, and Dextrous in *Handling their Arms*, and Obeying the Directions of their Commanders; so as to Defend themselves, and Destroy their Enemies.

Enemies. It was the Commendation of those, that came to *David* at *Ziklag*, ver. 2. that *they could use both the Right Hand and the Left, in hurling Stones, and shooting Arrows out of a Bow:* And of the *Gadites*, ver. 8. that *they could handle Shield and Buckler:* And of the Chosen Men of *Benjamin*, Jud. 20. 16. that *they could every one sling Stones at an hair-breadth, and not miss:* i. e. with great Exactness. Now it's Evident both from *Reason* and *Scripture*, that all, that are called to be Soldiers, are obliged, as far as possible, to *imitate* these Examples in Military Skill, and Expertness in War.

2. THEY *were* (what it's very desirable all Soldiers should be) *Men that could keep Rank. Ordinibus Servandis.* They *observed Order*, which is the Beauty and Strength of an Army. The Officers could do *their* part, and the private Soldiers *their's*; that their *Ranks* might not be broken by the Enemy; or that the Army might *Rally again* immediately, and *repair* any *Breach* that might happen, and still make good their Front, and maintain their Ground; and prevent Disorder and Confusion in the Army, which often proves fatal in a Battle. Now this denotes and requires not only Skill, but *Courage* and *Strength* and *Activity of Body.* They were

Men of *Strong Bodies*, able to endure Hardneſs, and perform great Exploits; *Effective* Men. They were alſo Men of *Great Souls*, that would die a Thouſand Deaths, rather than play the Coward, and baſely fly from their Colours, or deſert their Poſts: Men, that were not afraid to look their Enemy in the face; nor were they terrifyed *with the Thunder of their Captains, or of their Shouting*. Men, whoſe Hearts were inflam'd with a true Martial Fire, that *many waters could not quench, nor the floods drown*: Men, not *diſmay'd*, but *animated* by Difficulty, and reſolved on all proper occaſions with that brave General, *Joab*, 2 Sam. 10. 12. *To play the men for their People, and the Cities of their God*; leaving the Event to Him, *whoſe is the Victory*.

Even thus, *Men, fit for Battel*, are *Men of Might*, ver. 8. who *have faces like the faces of Lions, and are as ſwift as Roes upon the Mountains*, not to *flie from*, but to *purſue* their Enemy. It's deſirable, they ſhould, with *David*, be *girded with Strength*, that even *the bow of Steel may be broken by their arms*, Pſal. 18. 34. Then tho' (*the Race is not to the ſwift, nor the Battel to the ſtrong*, yet) Humanely ſpeaking, it may be hop'd, that *from the blood of the ſlain, and from the fat of the mighty, their Bow will not turn back, nor their Sword return empty*.

3. They

3. They were (what it's highly reaſonable and needful all Soldiers ſhould be) Men, that were *not of Double Heart*. *Abſque Corde & Corde*. They were *True Men*; Men of Integrity. *Double-heartedneſs* is oppos'd to *Faithfulneſs*. Pſal. 12. init. *Help Lord for the Faithful fail — with a double Heart do they ſpeak*: q. d. 'They pretend a kind & upright 'Heart, while their heart is really cruel 'and deceitful. They have *divers Setts* of Tho'ts, and ſpeak according to the Company they're with. Such *double-minded Men*, don't make good Soldiers; there's no truſting of them, no depending on ſuch *Unſtable Souls*.

The Men of *Zebulun* were not ſo: they were not govern'd by *private*, ſiniſter Views, like furious *Jehu*, pretending Zeal for the Lord of Hoſts, Zeal for *the Church*, *the Church*; whilſt his main deſign was to aggrandiſe Himſelf and Family. No, they abhor'd every thing ſo *mean* and *little*, and had ſtill the great Intereſts of their *King* and *People* very much at Heart.

[*They were not of Double Heart,*] This may intend, that they were *faithful to one another*. The *Officers* were faithful to each other; not ſtriving to break one another

from Envy, Revenge, or for *filthy Lucre*: And they were faithful to the Soldiers under them, not impoſing on them unneceſſary Burdens, nor betraying them to their Enemies, (as *Joab* did *Uriah*,) not robbing them of, or detaining from 'em their Wages, or invading their Privileges; but carefully inſtructing them, by Precept and Example, in the Art of War: improving all their skill and intereſt for their ſafety and happineſs, and to render them ſerviceable.

THE *Private Soldiers* (we'll hope) were alſo faithful to their Commanders, and one to another. They chearfully obſerv'd the Laws of the Camp: were at their Officer's *Commandment*, *ver.* 32. And every one *minded His own Buſineſs*.

THUS it's needful that *All* military Men, whether Officers or private Soldiers, ſhould be faithful to one another. That they ſhould be *of one heart*, in promoting the great Ends of their Calling, (as the *Iſraelites* were of one heart, to make *David* King, ver. 38.) that they ſhould *ſtand by* one another, and endeavour to *Preſerve*, *Aſſiſt* and *Encourage* one another. If Soldiers are not faithful to one another, if *their heart be divided* one from another, they'll ſoon be found faulty: they may

may eaſily miſchief, yea deſtroy one another, and it's well, if they don't do ſo.

AGAIN, The *Zebulunites* were not of *double Heart*, but *loyal and faithful to their King, and Country*. They all (at leaſt by their Repreſentatives) readily took the Oath of Allegiance at the King's Coronation. 2 *Sam.* 5. 3. And in taking of it, they ſware in Truth, in Judgment, and in Righteouſneſs; without any *mental Reſervation*; for *they came with perfect heart to Hebron, to make David King*, ver. 38. And *there David made a League with them*. Conſidered *collectively*, *they were not of double heart*, i. e., They were not ſome *for* David, and others ſecretly *againſt* him. And conſidered *diſtributively*, they were not of double heart; i. e. 'They 'did none of them pretend to be *David's* 'Friends, while in their hearts they favour'd 'the Family of *Saul*. In ſhort, None of them (ſays the ingenious Mr. HENRY in Loc.) "had any *ſeperate* Intereſts, but were all for the *Publick* Good.

EVEN ſo, *All* Soldiers ſhould be *loyal* to their rightful Sovereign, and *faithful* to their Country. Diſloyalty and Rebellion in Soldiers, eſpecially in Officers, is an horrid *Crime*, and of wretched *Conſequence*.

INDEED,

INDEED, we don't exhort to *Passive Obedience* and *Non-Resistance* in the utmost Latitude, in which those Doctrines have been preach'd up by some, who (as the *Pharisees* and *Lawyers* did of old,) *bind heavy Burdens* on Men's shoulders, while they Themselves will not *touch them with one of their fingers*.

Mr. *Burket.* For (as an Excellent Divine of the Church of England observes,) We ought not to press on *others*, what in like circumstances *we our selves* are unwilling to perform. But we've sufficient *Warrant* to put all our Hearers (and consequently Soldiers) in mind, *To submit to the King, as Supreme; and to Governours, as unto them that are sent*, 1 Pet. 2. 13, 14. *To exhort every Soul, to be subject to the Higher Powers*, Rom. 13. 1. *Not to speak evil of Dignities*. 2 Pet. 2. 10. Jude. 8. And especially, *not to speak evil of the Ruler of their People*, Act. 23. 5. but to *fear God and honour the King*, 1 Pet. 2. 17.

Now when *Soldiers* are thus *loyal*, as *David* was to *Saul*, while his Subject; and as *David's* Soldiers were to *Him*; that can say heartily to their Prince, as *Amasai* of old, ver. 18. *Thine are we David, and on thy side, Thou Son of Jesse*: The *very Hearts* of pious Princes and Rulers will be *knit* to such a Militia,

litia, as *David's* was to those, that came to Him at *Ziklag*, ver. 17.

ONCE *more*, May'nt we suppose, they were not of double heart, but *faithful toward God? Some* of them doubtless, and we hope *many* among *fifty thousand*, were *Israelites indeed*, not only toward their *Prince*, but toward their *God*. However, we are sure that *all* Soldiers *should* be so. All Men should serve God with *Uprightness* and with *Singleness of heart*. Their *heart should be right with God*, or they should be truly Religious. Soldiery is not inconsistent with the most eminent Vertue, the most shining Sanctity, the most elevated Piety.

I suppose, the *Sun* never shone on Three braver Warriers, than *Abraham*, *Joshua* and *David*: And yet who more Renowned for the *Power of Godliness*, than those Worthies? *Cornelius*, a Roman Captain, was *a devout Man, and one that feared God with all his house. And he had a devout Soldier that waited on him continually*, Act. 10. 2. 7.

THO' Men, in some sense, may be said to be *Good Soldiers*, that are none of the *Best Christians*; yet the *Better* Men are, (*Cæteris Paribus*,) the *Better Soldiers* they make. And verily such only are truly Religious, who

are

are *Sincere*, and in whoſe Spirits there is no *allowed Guile*. And ſuch Soldiers may expect to have *God on their ſide*, (when call'd forth to Service) to *cover their Heads*, and *fight their Battels*, to help them to do *valiantly*, and *to tread down their Enemies*. And ſuch *Only* may expect to have the Lord of Hoſts *with* them and *for* them: and to have occaſion to call upon one another, ſaying, *Sing ye to the Lord, for He hath triumphed glorioufly!*

So then, Soldiers ſhould be *Good* Men, and *True*: Faithful to one another, Loyal to their Prince, and Devout toward God. And truly ſuch, as are not Upright toward God, it's to be fear'd, won't long be Loyal to their Prince. Neither do they deſerve, nor can they expect, their Prince ſhould be faithful to them: For ſuch, as we are toward God, we may expect others will be toward us. *Pſal.* 18. 25, 26. *David* was an *upright* Man, a *Man after God's own heart*; and God bleſs'd Him with *Subjects*, that were loyal and not of double Heart. But it's time to ſay,

4. THESE *Zebulunites were* (and it's neceſſary all Soldiers, eſpecially when call'd to Service, *ſhould be,*) *Well Arm'd*. They appeared on this Occaſion *with all Inſtruments of War*, (i. e. that were *then* in uſe and proper for *that* Service,)

Service) to ſuppreſs any Inſurrection; and to put down and ſubdue ſuch as might preſume to oppoſe the King's Coronation; to keep the publick Peace, and grace the Solemnity.

SOLDIERS *without Weapons* are but *naked* Men. *Counſel* and *Strength* for War won't do well without *Weapons of War*. Indeed Wiſdom is better without Weapons of War, than Weapons of War without Wiſdom. *Eccl.* 9. 18. But alas! tho' Men are as *ſkilful* as *Abraham*, as *valiant* as *Joſhua*, and as *loyal* and *devout* as *David*, (who was a None-ſuch for Faithfulneſs, 1 *Sam.* 22.14.) yet *unarm'd*, they are *unfit* for *Service*, a meer and an eaſy *Prey* to their *Enemies* in ordinary Caſes!

IT was great *Policy* in the *Philiſtines* of old, to *ſuffer no Smith to dwell in the Land of Iſrael*, (while they had Dominion over them) *leſt the Hebrews ſhould make them Swords or Spears*, 1 Sam. 13. 19. And it was no leſs Prudence in *Abraham*, not only to *Train* his three hundred and eighteen Men; but to have *Arms* ready to fit them for an *Expedition* on the leaſt imaginable Warning. And ſad was the Caſe of *Iſrael*, when in the day of Battel there was neither Sword nor Spear found in the Hand of any of the People,—1 *Sam.* 13.20.

SOLDIERS ſhould then be *Armed*. But this is not all: They ſhould have Armour *ſuitable* for them; Such as they are *uſed to*, and are *capable of managing*: otherwiſe their Condition will be like *David's*, when going to encounter the great *Goliah*, in *Saul's Armour*: which becauſe He had not *prov'd*, He wiſely begg'd to be excus'd from wearing it. Briefly, They ſhould have Armour, if it may be, adapted to the Circumſtances of the Enemy, they're to fight with. Mr. HENRY obſerves on that Parentheſis in *David's* Elegy [*Alſo he 'bad them teach the children of Judah the uſe 'of the Bow*]—*That the Children of Judah 'knew before now how to uſe the Bow.—But of 'late they had made more uſe of Slings, becauſe 'cheaper. Now David would have them ſee 'the Inconvenience of this, (for they were the 'Archers of the Philiſtines, that bore ſo hard 'upon Saul*, 1 Sam. 31. 3. who could do Execution at a greater diſtance with their Bows, than *Judah* could with their Slings) *'and to return to the uſe of the Bow, and ſo 'be able to out-do theeir Enemies at their own 'Weapons*. 'Twas pity (ſays he) but thoſe, 'that had ſuch good Heads, and Hearts, and 'Hands, as the Children of *Judah*: 'Tis pity indeed, but that ſkilful, couragious, loyal, and devout Soldiers ſhould be well Arm'd.

I'll only add,

5. THESE

5. THESE *Zebulunites* were (and all Soldiers ſhould be) Men *ready*, when call'd thereto, *to go forth to Battel*: Or to improve their military Abilities for the Service of the Publick. They came up *willingly* to *Hebron* in Arms, to attend whatever Service there was for them to do *There*. And no doubt they were as ready *afterward* to ſerve *David* in his Wars, or to go out to Battel againſt the common Enemies of *Iſrael*. Thus in the days of *Barak* the *Zebulunites* were among thoſe, that are commended in the *triumphant Song* of *Deborah*, the Iſraelitiſh Virago, for *offering themſelves willingly, and jeoparding their Lives unto the Death in the high Places of the Field*, Jud. 5. 18.

ON ſome *extraordinary* Occaſions Thoſe, that are *not bred* to War, may be call'd forth to Battel: Thus that Heroine, *Deborah*, took notice, that out of *Zebulun* came thoſe to fight againſt *Siſera*, that *handle the Pen of the Writer*: Then according to Sir *Richard Blackmore's* Paraphraſe,

'The Scribes of Zebulun, and Learned Men,
'To weild the Sword, laid down the Pen,

How much more ſhould thoſe, that are furniſh'd with military ſkill and courage,

 chearfully

chearfully improve these Talents, when Providence gives them occasion ; *and fight for their Brethren, their Sons, and their Daughters, their Wives, and their Houses?* Neh. 4.14.

INDEED, Soldiers are not *always* (it may be but *seldom*) call'd to list as *Voluntiers* in military Service ; because it is reasonable, there should be an *Equality* : But when Soldiers are *call'd* forth by those in *Authority*, they should *willingly* engage in whatever Service, they're call'd to ; and not chuse with the *Reubenites* to continue in the *Sheepfolds*, to *hear* the *Bleatings of the Flocks* ; rather than venture into the Camp, to be regal'd with the martial sound of the Drum and Trumpet : lest they expose themselves to the *bitter Curse*, denounced of old against such, as *came not to the help of the Lord, to the help of the Lord against the Mighty.*

BUT thus I've considered the several Articles, in the *Character* of these *Zebulunitish* Soldiers, with what brevity I could : and proceed now to the *Second* general Head of our Discourse, which (that I may'nt be guilty of Tediousness) I shall but touch upon.

LET us then consider,

Secondly,

Secondly, THE *Evidence of this Truth* ; That the described Soldiers, or such as answer this Character, are an *useful and honourable Order of Men*, and consequently *a Blessing to the Publick.* Here,

1. WE may argue the Truth of our Observation, from *the honourable mention*, made *expressly* or by way of *allusion*, of this Order of Men and of their office and work *in the Sacred Oracles.* Here we find the *Lord* Himself in the *Song of Moses*, (Exod. 15.3.) stiled *a Man of War.* Here also we find our *Lord Jesus Christ*, who is *Co-essential* & *Co-equal* with the Father, termed *a Leader and Commander to the People* ; (Isai. 55. 4.) And *Captain of the Lord's Host*, (Josh. 5. 14.) for it was doubtless He, that appear'd to *Joshua* at *Jericho* with a Sword drawn in his Hand.

IN a Word, Many of those, of whom the *Apostle* (in the *Eleventh* to the *Heb.*) tells us, *the World was not worthy*, were *famous Warriours.* And these *Scripture-Heroe's* are celebrated, amongst other things, for *this* particularly, (to the Immortal Honour of *good Soldiers*, who are also *good Men*,) That *thro' faith they subdued Kingdoms* ; *stopped the mouths of Lions* ; *and waxed valiant in fight, and turned to flight the armies of the Aliens.*

2. WE

2. We may further argue the Truth of our Doctrine, from the *Judgment of the Wiſeſt and Beſt of Men*; and from the *Experience* of the *People of God* in all Ages. If we conſider the days of old, and read what is reported concerning *Abraham*, the Father of the Faithful, His arming his trained Soldiers, that were born in his houſe, and conſequently had their military Education under him; and the uſe He made of them: And if we conſider, what is ſtoried of *David*, (who is Himſelf frequently ſtiled *a Man of War*,) How He took Care and gave Order, at his firſt coming to the Throne, that his Subjects might be inſtructed in the Art of War: we may be ſatisfyed, what was *Their* Judgment in the Caſe. And if we ſearch the *Hiſtories* of *ſucceeding* Ages, we ſhall find a mighty *Cloud of Witneſſes* to the preſent Truth.

But to look no further, than *our own Land*; The *Magiſtracy* & *Miniſtry* of the Country have from the Beginning acknowledged the *Valuableneſs* of this Order of Men. The Civil Magiſtrate, by granting Commiſſions to military Officers, and making good Laws for the Obſervation and Encouragement of frequent Trainings, Annually: And by countenancing and cheriſhing for many Years, and even to this Day,

Day, the Artillery Company in this Town: and the Miniſters of the Goſpel, by the many Sermons, they've Preach'd to *this* Company, amongſt other Tokens of their Regards for good Soldiers, have amply ſignified *their Judgment* in this Caſe.

Besides (as I ſaid) the *Experience* of all Ages does alſo evince, that ſuch Soldiers, as theſe *Zebulunites*, are very uſeful for the preſervation and ſecurity of the People of God. They are uſeful to *prevent miſchief*. *Solomon's* Life-Guard of valiant Men, had every Man his Sword on his Thigh, becauſe of fear in the Night. *Cant.* 3. 8. Again, They're uſeful to *revenge Injuries*, done to the Publick: to *recover Captives* and *Spoil*, taken by the Enemy. Thus *Abraham* with his Soldiers *bro't back his Brother Lot, and his Goods, and the Women alſo and the People*, Gen. 14. 16. *David with his men, they recovered all, that the Amalekites had carried away: and reſcued his two Wives: there was Nothing lacking to Them—David recovered all.* 1 Sam. 30. 18, 19. They're uſeful to *ſuppreſs* and *deſtroy* the *Enemies* of God's People. An *Army with Banners* is *terrible* to the Enemy. When *all Nations* compaſſed *David, like Bees*, He reſolves, *that in the name of the Lord He would deſtroy them.*

Finally,

Finally, We may argue, that *such* Soldiers, as we've heard described, are a publick Blessing, an useful and honourable Order of Men, from *Their Contrary*. However, this Consideration will *illustrate* the Truth before us, as it is the nature of Contraries to do. Not only undisciplin'd and cowardly, but disloyal, treacherous and mutinous Soldiers *are a Reproach, and Plague to their Prince and Country*. Such Soldiers are but *Armed Enemies*; a most *dangerous* Sort of Men, both to Church and State. They that are not *for* Us, are *against* Us; and the more expert in War, the more bold and daring, the more active and strong, so much the worse.

Contraria juxta se posita, clariùs elucescunt.

Too many *recent* Instances, in the *British* Empire, do sadly verify this Assertion. O that *this* might never have been *to be told in Gath, and publish'd in the streets of Askelon!*

But to mention no other Argument; I pass to make two or three *Reflections* on the preceeding Discourse. And,

First, From what we've heard, we may infer, Whether we *are*, and what we must *be* and *do*, if we would approve our selves, *good*

good Soldiers of Jesus Christ. Why; we must answer the *Character* of these *Zebulunites*; be such Soldiers under *Christ*, as they were under *David*. If we are real Christians, we are listed under Christ's Banner; we're all, of whatever Age, Sex, or Quality, engag'd in a *Holy War*. Our Enemies are very many, politick, powerful, deceitful, malicious, and indefatigable. Our eternal Happiness depends on our being *good Soldiers*, under this our *Glorious Captain*, or *Generalissimo* of the Saints, in this our militant State.

Now if we *are*, and would *approve* our selves *such*, we must be *his willing People*, (Psal. 110.3.) and serve Him *not of constraint, but willingly: not for filthy lucre, but of a ready mind.*

'Divines say indeed, that in *Baptism* Christ gives Men *Press-Money* to serve Him: but He would not have them do it *against their wills. He draws his People with the Cords of a Man, and the Bands of Love*, Hos. 11. 4. He directs his Embassadours to *compel* Men to serve Him, by *force of Argument*, not by *force of Arms*. All *Real* Christians *offer themselves willingly*, to serve in His Wars against their *Ghostly Adversaries*.

AGAIN, We must be *cloathed with the whole Armour of God*: of the several Parts of which the *Apostle* speaks in the 6th of *Ephes.* —We must *put* on, and *keep* on our whole Armour, Night and Day, during Life.

AGAIN, We must not be of *double Heart*. We must be *faithful* and *charitable* one to another. As we are *One Body*, we should study to be of *One Mind*; to be sure, of *One Heart*. If the Hearts of Christ's Soldiers are *divided*, it is very lamentable. It pleases the *Adversary*; He has his wish: *Divide & Impera*, is an *Old Maxim* with Him.

THIS also grieves the *faithful Servants of Christ*: *For the Divisions of Reuben there were great Searchings of Heart.* It weakens the *whole* Army; *And the more considerable the Persons, the more fatal.* It wounds *Religion*; provokes *God* to *withdraw* from his People: But I forbear——. Christ's Soldiers should *live peaceably* one with another; and beware of making a mutiny in the Army: They must stand *for*, and stand *by* one another: *forgive one another*, and not fight with their Fellow-Soldiers: *Mat.* 18. *ult.* 24. *c. ult.* They should *bear one another's Burdens*: Gal. 6. 2. Rejoyce in each others Wealth; for by this it is, that *all Men know we are Christ's*

Christ's Disciples, His Soldiers, even by our *loving one another*, Joh. 13. 35.

AGAIN, We must be *loyal and dutiful to Jesus Christ*. We must be at his Commandment, and follow Him, where-ever He calls us. We must heartily *espouse*, and as far as possible *maintain his Cause*, and not imprudently betray it, or basely disown and desert it. We must therefore be *strong* and *very couragious*: not timorous and faint-hearted. 'The *fearful* lead the Van amongst those, 'that shall be sent to the Bottomless Pit, *Rev.* 21. 8. We have to do with a *restless Adversary*, who (as was said of *Marcellus*, a Roman Commander,) is never quiet, *Nec Victor, nec Victus*, neither Conquering nor Conquered. We must therefore be in good Earnest, and *resist him stedfastly in the Faith*: and *not fight, as those that beat the Air*. It's not eno' to '*make a flourish with our Weapons*, as that Phrase signifies. Slight Skirmishes won't *serve the Turn*; we must come to down-right blows; and either kill or be kill'd. And therefore,

Finally, WE had need be *very skilful* in Spiritual Soldiery; *Expert in this War*. We must not be *ignorant of the Devices*, and Stratagems of *Satan*. We must *know our selves*:

and realize the *Vanity*, the *extreme* Vanity of the *World*: And we muſt ſtudy to be more *exact* and *accurate* in managing our *ſpiritual Weapons*, in our ſpiritual Warfare.

We muſt *expect* to meet with *hard Things* (as ſome of Us have done already! and) as Thoſe have done, who are arriv'd, where *the Wicked ceaſe from troubling, and where the Weary are at reſt*: But let us not *faint*, nor be *diſmay'd*; *He who hath delivered us, doth deliver; and in him we truſt, that He will yet deliver us*, 2 Cor. 1. 10.

If we are real Chriſtians, we have a glorious *Commander*, and a good *Cauſe*: We've good *Armour*, and good *Company*: and if we overcome, (*And we ſhall Overcome!*) we ſhall then have a glorious *Reward*.

Let us then *encourage our ſelves in the Lord our God, who hath given Leviathan to be Meat to his People inhabiting the wilderneſs*. Our Enemies are *already* vanquiſh'd. *Chriſt*, our Captain, has overcome. We may therefore triumph *before* the Battel; and with loudeſt Shouts of Joy cry out, *Thanks be to God, who giveth us the Victory*; *nay, who maketh us more than Conquerors thro' Jeſus Chriſt our Lord!*

Secondly,

Secondly, Hence 'tis evident, that it's *deſirable*, that *ſuch Soldiers*, as have been deſcribed, and the *Methods* and *Exerciſes* proper to train them up, *ſhould by all means be encourag'd and countenanc'd*.

Since ſuch Soldiers are a *Publick Bleſſing*, the People of God ſhould be *thankful* for them; ſhow them due *Reſpect*; Give them deſerved *Praiſe*; and not grudge them a plentiful *Reward* of their difficult and hazardous Services.

Hence alſo it follows, not only that it is *praiſe-worthy* in Chriſtian Legiſlators to *make Laws* to *oblige* all proper Perſons to *attend* Trainings and military Exerciſes; and This even in Time of *Peace*, that they may learn the Art of *War*; ſeeing *Preparation* for War, may be a means to *prevent* it, or, however, many pernicious Conſequents of it: But alſo, that it's highly *reaſonable*, that all in Authority, whether Migiſtratical or Military, ſhould take Care, that thoſe Laws are *duly executed*, and not trifl'd with and evaded; by Officers *ſhifting off* Trainings to the Edge of *Winter*, when the Days are *ſhort*, and often *cold*, and little can be done; and then indulging the private Soldiers to come *unſeaſonably*, and to *miſpend* their Time

Time, and abuſe Themſelves in *Drinking* ſome inebriating Liquor; and not to break up till late at Night; turning Trainings into vile, intemperate *Frolicks*.

I only enquire, whether *ſuch* Trainings are not a ſcandalous *Trifling* with a *Wiſe, Juſt and Good* Law, and to be greatly *Diſcountenanc'd*? And wiſh to Heaven, that the *Field-Officers* in each *New-Engliſh* Regiment, or Thoſe that ought to inſpect that Affair, be they who they will, would always *exert themſelves*, to *prevent* Diſorders of this Kind; and add upon the whole, *The good Lord pardon our Training-Day-Sins!*

WHEREAS, Training-Days appointed and attended *in ſeaſon*, and duly improv'd for the *right Ends* of Training, (Scil. to make Men expert in War, and prepare them for military Service) are agreeable to the Will of God, and pleaſing to Jeſus Chriſt, and of great advantage to the Common-wealth, tending to furniſh it with a well-diſciplin'd Militia.

Finally, LET all my Hearers of the Military Order *ſuffer a Word of Exhortation*: Labour, I beſeech you, to anſwer the *Character* of theſe *Zebulunites*; that has been ſet before you, as the Time would allow.

STUDY

STUDY to be *expert in War*: To be *able to keep Rank*: And *be not of double Heart*. Let ſuch eſpecially, as are *Officers* or *Commanders*, or that may probably be ſo, ſeek that they may *excel* in military Accompliſhments.

To this End, Let all, whether Officers or Private Soldiers, be *diligent in the uſe of Means*. Conſcientiouſly *attend* Trainings. *Uſe makes perfect*, in handling Arms, and in all military Poſtures and Motions, as well as in other Things. *Give your ſelves to Reading*. Read frequently *Hiſtories* of famous *Warriers*. The Scripture, and other Hiſtories afford abundance of ſuch Examples. Read alſo the excellent *Sermons* (of which there is an abundant Supply in the Country, both ancient and modern) wherein Soldiers are *counſel'd*, *encouraged*, and *taught* what they ſhould *be* and *do*.

AGAIN, *Be much in Prayer to God*. Military Skill, and Courage, and Faithfulneſs are the good *Gifts of God*. The great God *inſtructs the Husbandman to Diſcretion*; He vouchſafes alſo to *teach* his Servants, whom he calls to ſuch Service, *the Art of War*: And *there is None teacheth*

teacheth like Him. Now these good Gifts are to be obtain'd *in a way of Prayer. Ask, and it shall be be given you: for every one, that asketh, receiveth.*

ALL those *famous Hero's* of your Order, that you have read, or heard of, or seen, They have received all their Skill, and Courage from GOD. *David* could say, *Thou girdest me with strength.* Psal. 18. 39. *He teacheth my hands to war.* 2 Sam. 22. 35.— Go then to God in the *Name of Christ*, who *gives to all Men liberally, and upbraids no man*; and what he sees good, he will give unto you.

BRIEFLY, *Give God the glory* of all your military Attainments, and Exploits; and *improve* them *for* his Glory. Thus did *David*, Psal. 144. 1, *Blessed be the Lord my strength, which teacheth my hands to war: and my fingers to fight.* His is the Glory: And He is worthy to receive it; *And expects that what we win by Prayer, we should wear with Praise.* This is the way to have our Gifts encreased, and continued with Comfort. *Let not then the strong Man glory in his Strength*: nor the valiant Man glory in his Courage: nor the skilful in his Conduct: *But let him, that glorieth, glory only in*

in the Lord, who is the Glory of all His People, and particularly of the Military Order.

LO these Things, we have searched them, so they are; hear them, and know them for your Good, Job. 5. 27.

I shall now *conclude* with a brief *Address* to the Ancient and Honourable *Company*, who have called me to preach the Word at this time.

GENTLEMEN,

I easily believe, there is no need of *dissuading* Men of *your* Character from the horrid *Vices*, by which too many of the military Order in our Days have made Themselves Infamous. And I please my self, that *You* need no Arguments to prevail with you to *continue loyal* to the wisest and best of Kings upon Earth, our rightful and gracious Sovereign, King GEORGE: or to *submit* to *His Excellency*, the GOVERNOUR, whom GOD hath set over us: and to *love your Country*, and to

be ready, if call'd thereto, to sacrifice your Lives for it's Preservation and Prosperity.

INDEED, Our Lord *Jesus Christ*, the *Blessed and the only Potentate*, who has the absolute *Power* of Peace and War, has for the present *caused Wars to cease to the Ends of the Earth*. And we shall have great cause to praise the Name of the Lord, if there may still be *Truth, and Peace in our days*: and to say, Let *King* GEORGE live for ever, by whose wise and powerful Influence, under GOD, *we enjoy great Quietness*.

BUT alas, What *Changes* are *in the Right Hand of the most High*, is beyond *Humane* View. This we know, that it is a *sinful, contentious* World, we live in: That the Time is *not* come, when the *Nations shall learn War no more*: That (as a grave Divine, now with God, would sometimes say,) '*We* '*can't expect any long settled Peace; but* '*must look for frequent Tumbling and Over-*'*turning, till the Man of Sin become a Son* '*of Perdition; and His Kingdom come (The* 'Lord hasten it!) *wherein there shall be n*' 'Adversary, *nor evil Occurrent.*

AN-

AND verily if we consider, how *Iniquity abounds*, even the *Iniquities* foretold by the Apostle (2 *Tim.* 3. *init.*) to be the Sins of the *last Times*: and see how the *Love of Many* to Jesus Christ, His Church, the Ministers of the Gospel, and to one another, *waxeth cold*; We may justly expect *perillous Times*, yea that a *Day of Trouble is near.*—*Deus avertat Omen!*

I do therefore beseech you, (Brethren, and all the Sons of Mars amongst us,) that you will *attend* your Military Exercises from *time to time*, not only as an ingenious, laudable, and manly *Recreation*; but as a *Preparation for War*. Were your Martial Exercises indeed only for Diversion; yet considering the *Nature* of them; and how often the *Christian Life* is in *Scripture* compared to a *Warfare*; what *Occasion* they minister for *noble* and very *useful* Reflections; and especially when I consider, how often the inspired *Doctor of the Gentiles* in his incomparable Epistles, does *allude* to the Grecian *Games*: I must be *excus'd*, if I can see no *Reason* to *condemn*, but rather to *applaud* Your Custom of having a *Sermon* annually preach'd to you; wherein you may be minded, how you ought to govern your selves in respect of your Exercises, and what *spiritual*

Uſe you, and others may make of them. How much more obvious is the *Propriety* of theſe your Anniverſary religious Solemnities, if we conſider their *Original*, and I ſuppoſe ſtill profeſſed *Deſign* of upholding them?

I beſeech you then, to *remember what you have received and heard*, from Year to Year, from many *faithful* and *eminent* Miniſters of the Goſpel, who thro' the Goodneſs of GOD do ſeveral of them remain unto this preſent, but I ſuppoſe *the greater part are fallen aſleep*.

AND I will only add, (for alas, what ſhall He ſay, that comes after ſo many Maſters of Reaſon and Divine Oratory!) Remember, that how ſtrong, and courageous, and skilful, and well-arm'd, how rich, and honourable, and learned, how vertuous, and uſeful, and well-beloved ſoever you are, ſtill *at your beſt Eſtate you are* every one of you *altogether vanity*. You are mortal, and *muſt die like other Men*. You are *accountable* to the *Judge of all the Earth*, who is *no Reſpecter of Perſons*, for all that is done by you on this Stage of Action. And if you are not *good Chriſtians*, Iſraelites indeed, as well as *good Soldiers*, you will be *miſerable thro' eternal Ages*.

SEE

SEE to it then, that you are not of *Double Heart*; but be *faithful unto Death*; and *whatever you do*, and particularly in your Military Exerciſes, *Do all to the glory of GOD, and in the Name of our Lord Jeſus Chriſt*. Verily I ſay unto you, *Bleſſed* are thoſe Soldiers, yea Bleſſed for ever, are all they, whom the Lord, when He cometh, (*and He will come quickly*,) ſhall find *ſo doing*.

AND now *the Lord of Hoſts, who is the God of Peace*, and *Captain of our Salvation*, be with you, and all His People. AMEN!

Tibi, Domine!

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